



The SAINT'S Satisfaction.

²⁵ A FUNERAL
S E R M O N

Preach'd upon the DEATH of the
REVEREND and PIOUS

Mr. George Sendall,

Late Minister of the GOSPEL in Lon-
don; Who died March 15. 171 $\frac{1}{2}$. In the
Fifty First Year of his Age.

By DANIEL WILCOX.

L O N D O N:

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TO
 Madam *SENDALL*,

RELICT of the
Reverend Mr. SENDALL,

AND
The CHURCH lately under his
 PASTORAL CARE.

Dear Friends,



Make the less Difficulty of
 yielding to your Desire, in
 sending you the following
Sermon, as the Sight of it
 may the oftner recal *Him*
 to your Thoughts, and
 therewith his *Doctrine* and *Life*, whose
Death

Death was the mournful Occasion of it :
 Heb. xiii. And if this prove a Motive to engage you
 7. to follow his *Faith*, that which he preach'd
 and practis'd, in which he liv'd to so good
 Purpose, and died with so much Comfort,
considering the End of his Conversation, I shall
 have no Reason to repent my Labour, and
 you will be led to thank G O D for my be-
 ing your Remembrancer.

Y O U have now a fresh Instance that
 the Way to Glory lies thro' the *Valley of the
 Shadow of Death*; and of what Use bright
 Evidences, and realizing Views of that
 Glory are, not only to free the dying Be-
 liever from Fear, but to fill him with Peace,
 the Earnest of that into which his Soul is a-
 bout to enter : And from the Nearness in
 which he stood to you, who is gone before,
you are particularly to hear it as the Lan-
 guage of his *Remove*, and the encouraging
Manner in which he went off; *Prepare to fol-
 low*: Do this by expecting Death as *Cer-
 tain*, and looking after that which will make
 it *sweet*, viz. a well-grounded Hope of Hea-
 ven beyond it.

W H A T is necessary to such a Hope, you may
 find in the Text, namely a quitting in point
 of Choice, the Creature for G O D, self for
 Christ, Sin for Holiness, this World for
 that above; and then acting suitably to
 the Choice made. This you have seen ex-
 em-

emplified in him who left you the Subject as his Legacy, which therefore you are to read for *Direction*, as marking out the Way to Blessedness in the Temper and Tendency of an Heir of it ; and to your *Consolation*, as considering him at Rest in the Fruition of that which you knew him so earnestly tending to.

THE *Day of Death* is said to be *better than* Ecl.vii. 1. *the Day of one's Birth* : This is not to be understood of every one, but according to the Spirit's Exposition, *Blessed are the Dead which* Rev. xiv. *die in the Lord*. They are blessed indeed, ^{13.} as in being absent from the Body, they are 1 Cor.v.8. *present with the Lord, which is far better* : But Phil.i. 23. the Height and Compass of the Happiness carried in this, cannot be known to us, by any Thing short of Possession : We must die after them into the same State to be fully informed.

WELL, in the mean time, nourish in your Minds the most rais'd Apprehensions of it : With new Vigor put on towards it : Imploy Faith and Hope upon the *Revelation* and *Promises* of the Word, to get the best Acquaintance you can with it : Pray the *Father of Glory* to open your Understandings and Heaven, and shew you so much of the *Inheritance of the Saints in Light*, as he sees suited to an expecting State. Be thankful for any Thing of this by the way, and patient-

tiently wait his Call with a Willing
die, to go and see and enjoy the rest.

THE Breach made upon you, by which
you are brought into a widow'd State, ve-
ry sensibly tells you, That if Nothing else
may; Death at farthest, on one Side or the
other will dissolve the most desireable earth-
ly Relations, and teaches you the Necessi-
ty and Value of a special Relation to the
Living GOD, which Death cannot hurt,
and which will hold thro' and beyond the
Grave : This once made, is for Soul and
Body, Time and Eternity, and so fitted
to give Relief under the Death of any
dearest to us, and the Expectation of our
own. Upon this Ground, with what Calm-
ness and Comfort may you speak to your-
selves and one another, in a dying World,
*'Tis enough, GOD is still alive, the RE-
DEEMER will never die, and this God is our
God for ever and ever, He will be our Guide
even unto Death; and afterwards receive us
to Glory.*

I SHALL add no more but my hearty
Prayer, For you MADAM,

2 Sam. THAT altho' your House be not so with
xxiii. 4,5. God, as a Morning without Clouds; but sadly
darkned and over-cast, you may neverthe-
less look unto GOD and be lightned, being
Pf. xxxiv. able to say, Yet He hath made with me an ever-
5. lasting

lasting Covenant, ordered in all Things, and sure, and this is all my Salvation, and all my Desire. May you find, That in the Favour Pf. xxx. 5. of GOD there is Life indeed, abundantly making up the Loss you have sustain'd; and that His Loving-kindness is better than — lxiii. Life, even than that which you thought 3. you cou'd least spare. May you dwell in the — xci. 1. secret Place of the Most High, and abide under the Shadow of the Almighty, and thereby have your Soul and Sorrows refresh'd, your Tears dried up, the remaining Part of your Life smooth'd, and made to glide pleasantly on to a peaceful Death, and so into a blessed Eternity.

For you the FLOCK.

MAY the Great and Good Shepherd and 1 Pet. ii. 25. Bishop of Souls, manifest His Regard to you, in setting a Man over the Congregation; a Pastor after His own Heart, who may feed Numb. xxvii. 16. you with Knowledge and Understanding, and Jer. iii. 15. come to you in the Fulness of the Blessing of Rom. xv. 29. the Gospel of CHRIST; that the Sheep may not scatter, but go in and out, and find Pa- Joh. x. 9. sture. May what he taught you from the Word, who is now remov'd, be remember'd by you, and his earnest Requests to GOD be remember'd for you, and all fare the better for whom they were made. May any of you, that at his going hence were Strangers to GOD, be brought Home; and those whom he was instrumental of recovering,

Joh. iv.
36, 37.
1 Thess.
ii. 19.

vering, and left on the Way to Heaven, with pleased Hopes of seeing 'em there, be forwarded and built up; and tho' *one soweth*, and *another reapeth*, may the Pleasure of the LORD among you go on to prosper in different Hands, that both *they* that *sow*, and *they* that *reap*, may *rejoyce together* in the Presence of the Lord JESUS CHRIST at his *Coming*, and GOD in *Him* have the *Glory* of all.

For BOTH,

MAY the afflictive Providence be sanctified to saving Purposes; to bring you nearer to GOD, encrease your Hatred of Sin, teach and excite you to live more as those that are dying, minding above all Things the Concerns of your Souls, and laying up your Treasure in Heaven, that upon the shortest Warning, you may cheerfully depart, to enter into the Joy of your LORD.

I am

Praying and hoping for this,

Your Friend and Servant,

in the Gospel of Christ,

D. WILCOX.



PSALM xvii. 15.

*As for me, I will behold thy
Face in Righteousness: I
shall be satisfy'd, when I
awake, with thy Likeness.*



Am to call your Attention
to these Words, as the
Choice of your late excel-
lent Pastor, and you will
allow me to do so, as
expressive of his heaven-
ly Temper.

HE could herein take up the Psalmist's
Language with much of his Spirit, having
like him fix'd on GOD as his Portion, and
looking to Heaven as the Place of his ex-
pected perfect Happiness in him.

To secure this for *himself* as his chief Good,
and engage your Hearts and Pursuits the
same Way, was visibly the Scope to which

B

his

his Labours were directed while he *lived* ; and he has hereby left you a memorable Instance, what was his Mind when he came to die, the Time when Men are most in earnest, and least to be suspected to act a Part : He was then greatly pleas'd with the Felicity he had chosen, and heartily desirous of your sharing with him, that *his G O D* might be *yours*, and in Token of both, order'd this to be the Ground of his *Funeral Discourse*, by which being dead, you are to hear him yet speaking ; *As for me, I will behold thy Face in Righteousness : I shall be satisfied, when I awake, with thy Likeness.*

THE Psalm is intitled, *A Prayer of David.* The last Request in it he offers up, common to him with every * Saint, is this, *O Lord deliver me from Men of the World, which have their Portion in this Life, and whose Belly thou fillest with thy hid Treasure.* “ O let me be
 “ none of the Number who have this to be
 “ *their All*, and who without looking farther can take up with it. I must have a
 “ Happiness of another Kind, and longer
 “ Date, than all this World can yield or
 “ offer, a Happiness in *G O D*, or I can never have any. I take the Beginnings of
 “ this here, as Pledges of far greater to be
 “ reach'd and enjoy'd beyond the Grave.
 “ What I have experienc'd of this, hath
 “ been

Ver. 13.
 14.

* 'Twas a Saying of Luther, valde protestatus sum me nolle sic satiari ; I deeply protested that I would not be so satisfied. Melch. Ad. in vitâ Luth.

“ been my best Support upon Earth,
“ from whence my Desires and Hopes run
“ over with Pleasure and Earnestness to
“ the Perfection of all in Heaven;” As for
me, I will behold thy Face in Righteousness: I
shall be satisfy’d, when I awake, with thy Likeness.

We may here observe,

I. *The Genuine Temper of a Gracious Soul as distinguished from all the rest of the World, viz. to be taken up with GOD as his chief Good.*

II. *What it is with Reference to GOD, that sums up the Happiness of his People, viz. Beholding his Face, his Likeness, and the Satisfaction that Both will make way for, and run into.*

III. *If any are admitted to behold GOD’s Face to their Satisfaction and Happiness, it must be in Righteousness.*

IV. *To whatever Degree GOD may bring down Heaven in the Discoveries of himself to his People here, there is much more reserv’d above, which they are breathing after, and shall at last obtain.*

V. *There is a fixt and proper Season for their full Satisfaction, viz. when they awake, which they will and ought to have their Eye to, and in a becoming Manner to think and speak of. And*
when

when I have gone thro' *these*, 'twill be time to close with Something respecting the *mournful Occasion*.

I. 'Tis the *Genuine Temper of a Gracious Soul, as distinguish'd from all the Rest of the World, to be taken up with GOD as his chief Good.*

WE are all born with a Cry after *Happiness*, but, since the *Apostacy*, expect it in *Objects* in which 'tis never to be found, and pursue it in a *Way* which carries us the farther from it, while *GOD* and *Heaven* are left behind.

THIS, how strange soever, is the Character and Course of all in their Natural State : *The Lord looked down from Heaven upon the Children of Men, to see if there were any that did understand and seek God ; but they are all gone aside, and under the Sway of Corruption, still going farther, none saying, Where is God my Maker, who giveth Songs in the Night.*

Psal. xiv. 2, 3.
Job. xxxv. 10.

UPON this Account Men unchang'd, are fitly call'd, *Men of the World*, as wholly for it, swallow'd up, and engross'd by it. They pursue it as their Business, value it as their Blessedness, and so live * *without GOD*, even while they live upon Him.

Aët. xvii. 28.

BUT

i. e. In Point of Acknowledgment ἀδεῖσι ἐν τῷ κόσμῳ, *Practical Atheists in the World*, Eph. ii. 12.

BUT in this a Child of GOD is of *another Spirit*, a more *excellent* one. What the *World* was *once* to him, that GOD is *now*, to wit, his *Portion*; and this is the *Language* with which he runs to Him, *Whom have I in Heaven but Thee? And there is none upon Earth that I desire besides thee.* Numb. xiv. 24.
Prov. xii. 26.
Psalm lxxiii. 25.

HAVING a new *End*, he is under a new *Bias*, and as rescu'd from the *common Herd*, has his *Desires* carry'd a different *Way*: *There be many that say, Who will shew us any Good?* But Saints are of a more *refined Taste*, and any *Kind of Good* can no longer *suit* or *satisfy* their *Souls*. They all look upward, and breathe their *inmost Sense* in the following *Request*; *Lord, lift Thou up the Light of thy Countenance upon us.* And the *Granting* of this, gives 'em a *Joy* that a *Stranger* *intermeddleth not with*, and such as no *Delights* possible to others, even at *Harvest*, or their *highest Tide* can ever equal. This the *Psalmist* speaks from what he felt, as a *Witness* for GOD, *Thou hast put Gladness in my Heart, more than in the Time that their Corn and their Wine increased.* Psalm iv. 6.
Prov. xiv. 10.

THERE is, and must be, a vast *Difference* between the *People of God*, and the *Rest of Mankind*, as travelling to *Eternity*. They that are to be remov'd from each other, as far as *Heaven* is from *Hell* hereafter, may well be suppos'd to be widely distinguish'd here. And the *Distinction* is not merely *external*, but such as is deeply
inward,

inward, and lies in the differing Dispositions, and predominant Workings of Mens Spirits, either to GOD or the World, as their Felicitating Portion.

ALL in the State wherein they were born, cleave to Earth, and rest in it, practically saying, *'Tis good to be here*; and so the Spirit they are of, is styl'd, the *Spirit of the World*.

Philiv. 3. ON the contrary, *Him that is godly, the Lord hath set apart for Himself*. And they that are of this Character, from the greatest to the least, as coming into the Number, renounce the *World* as a *Rival* with their *Maker*, and center in GOD as infinitely *better*; and hereupon, as in earnest, pursuing their Choice, they are said, in
 1 Cor. ii. 12. Opposition to the former, to have *received not the Spirit of the World, but the Spirit which is of God*. On Him their Hearts and Hopes are plac'd; after Him, their chief and most eager Desires run. His *Loving-kindness* to them, is *better than Life*: An Interest in his Goodness, is what they would fear the
 Hof. iii. 5. Forfeiture of, and awe themselves with, more than Death. Communion with Him, is their Heaven begun, and the perfect, endless Fruition of Him, is all the Heaven
 Ps. xxiv. 6. they expect. *This is the Generation of them that seek him, that seek thy Face, O God of Jacob*.

WHILST others are carry'd to Things below, *David*, as a Man after GOD's own
 —xxv. 5. Heart, says of himself, *Mine Eyes are ever towards*

towards the Lord. And this, in its Measure, agrees to every One, in whom Grace reigns: Tho' they can't be always actually Eying GOD, they would be as much with Him as possible, as more to them than all the World: And this upon several Accounts.

(I.) FROM a settled Conviction of the Emptiness and Insufficiency of any created Good, to do for 'em what they need, or be to 'em instead of GOD.

WHEN Man fell from GOD, he turn'd to the Creature, and places and seeks his Happiness in it; but upon Trial, all it amounts to, is *Vanity* and *Vexation*, and with this Confession, the true Penitent, tir'd with his wild and vain Pursuit, returns to GOD as his only Rest.

WHATEVER were his Apprehensions before, he is now sensible, with Application to himself, that the Body is not the only or chief Thing that we are to be concern'd for; nor the *present Life*, and the gratifying and pleasing the Appetite and Senses, during a short, uncertain Space, what we are to take our Estimate of Happiness from. There is belonging to every One an undying Part, of far higher Account: A Soul of a *spiritual Nature*, which the Things of Earth do not suit; of *vast Desires*, which they cannot fill; of *peculiar Wants*, which they can no Way answer: The whole
World

World cannot procure a Pardon for the Guilty, or heal the Diseased, or give Peace to the awaken'd, troubled Soul : It cannot hold it in Life, or go with it at Death, or plead for it at Judgment, or open Heaven, or deliver from Hell, or in the least mitigate the Torments there. Thus view'd, miserable indeed is the Case of *those*, who have their *Portion in this Life* ; which therefore the Believer humbly deprecates, and for himself looks above and beyond it all to GOD.

(2.) *THERE is every Thing in GOD that may commend and endear Him to his People, and attract their Eyes and Hearts to Him.*

HE is an *Universal Good*, in whom all possible Excellencies and Perfections meet, as Streams in the Ocean, and so GOD *All-sufficient* : He is a *Good unmixt*, in whom, as there is Nothing wanting that is desirable, so Nothing present that is evil. *God is Light, and in him there is no Darknes at all* : He is a *Good Infinite and Immense*, and so most proper and adequate to answer all our Necessities, employ all our Powers, fill up all our Capacities and Desires to the utmost, and give that perfect Rest, that will exclude all possible Want, and leave no Room for an unsatisfy'd Wish : And how many soever may be thus happy in God, His boundless Fulness will be as sufficient to every One, as if there were none else ; as Millions of Eyes may at once drink in the Light of the Sun,
without

without the least Diminution to any particular Beholder : Moreover, HE is a *Good always the same*, above all possible Decay ; and so the Happiness of his People can never abate by Length of Enjoyment, nor the least Weariness arise as an Occasion to admit the Thought of Change : HE is a *Good everlasting*, such as will never cease to be, and who can, and will be the Happiness of his People to all Eternity : And, that Nothing may be wanting, under the *mention'd Characters*, to speak him amiable indeed, this is to be added as at the Bottom and the Crown of all ; He is *their GOD* in CHRIST, and so accessible by 'em : Their *GOD* in Covenant, and so ready to bid them welcome, and in a peculiar Manner open and let out Himself unto them.

(3.) 'Tis the Property of Grace coming from GOD, to carry his People to Him, as their chief Good.

THEY are Men, whose Hearts GOD hath touch'd and turn'd, that thus follow Him ; and being drawn by Him, whither should they run but to Him ? As savingly enlighten'd to discern his transcending Excellency, they love Him above all, and thence desire Nothing so much, as to be taken up with the Object beloved : Being justified by Rom. v. 1. Faith, they have Peace with God, thro' Jesus Christ, in whom, as the Great Beloved, they are accepted ; and so the Ground of slavish
C Fear

Fear is removed: And as *sanctify'd* by the Spirit, and made like to GOD, their natural Aversion is cured, and from a new Principle, they are prepar'd for Converse with Him, and breathing after it, as what they cannot live without. If at any Time diverted, their Case is, as that of the Needle turn'd from its Pole, trembling and unsettled, till it find its desir'd Point.

'Tis remarkable, How all that are *Partakers* of the *divine Nature*, are, as to this, of the same Temper, and carry'd the same Way. How different soever as to Age or Sex, Condition or Place, they are herein united; GOD, the Fountain of Blessedness, they have chosen as their Portion, and are all tending to Him, as the Centre of their Rest.

THE *New Convert* comes into the Kingdom of Grace, saying, *'Tis good for me, to draw near to God*: And in the same Mind, the *Old Disciple* goes off to Glory, saying, *To be absent from the Body, and present with the Lord, is far better*. And how often is this his Language by the Way? *As the Hart panteth after the Water Brooks: so thirsteth my Soul after Thee, O God. My Soul thirsteth for God, for the living God, when shall I come and appear before God?*

Psal. xlii.
1, 2.

UNDER the most distant, external Circumstances, there belongs to 'em the same inward Sense. They among 'em, that have most of the World, would think, and
own

own themselves miserable, without GOD; and therefore in Prosperity, value his Presence above all Things else they enjoy: To them that have least of the World, the same Presence of GOD, is more than all Things else that they want, and therefore they acquiesce with Pleasure and Satisfaction in himself. Upon Supposition of the saddest Case as to Externals, they would not change their Note, but say with the Prophet, when Nature is withering round 'em, as under an universal Blast; *Altho'* Hab. iii. 17, 18. *the Fig-tree shall not blossom, neither shall Fruit be on the Vines, tho' the Labour of the Olive shall fail, and the Fields shall yield no Meat; tho' the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls: Yet will I rejoyce in the Lord, and joy in the God of my Salvation. The Fountain is full and inexhaustible, tho' all the Streams of creature Comforts be cut off, or dried up: Here therefore will I sit and drink, and then lift up my Head and sing, The Lines are fallen to me in pleasant Places,* Ps. xvi. 6. *yea I have a goodly Heritage. Let others take up with what they will, The Lord is the Portion of mine Inheritance, and of my Cup: Thou maintainest my Lot.*

THUS in the Midst of all earthly Accommodations, GOD is his Peoples Happiness and Hope; and in the Absence of these, he is still the same, and therefore in Him they see Reason still to b.

at rest ; they can set G O D and an Interest in him against the greatest Wants and Troubles they may be subject to, and find in him enough to their Relief, notwithstanding all : Let who will be disquieted, when denied what he would have of the present World, or depriv'd of other Comforts in it, one born from *Heaven*, can speak it to his *Father there*, “ Lord, give me Thyself, and
 “ I have enough ; continue Mine, and let
 “ me know it, and I shall never want, and
 “ will be so far from complaining, that
 Pf. xvi 9. “ my Heart shall be glad, and my Glory re-
 “ joyce. Had I ten thousand Worlds, with-
 “ out G O D, I had Nothing ; but in Him
 “ I have all. That G O D who is his own
 “ Happiness, without any Thing else, is
 “ sufficient for mine.” This leads us to add,

(4.) *Gracious Souls have all found that Rest, and some of them that Joy in God, that nothing in the World besides can give, and which they would not exchange for any Thing it can offer.*

IT must be own'd, in Point of Comfort, there is a great deal of Difference among such as stand equally related to God ; and no Wonder, when their Age and Growth, Dispositions and Circumstances, Watchfulness, Work, and Trials are so different, and the Purposes so many and great that G O D has
 Pf. xcvi. to serve by all : *Light is sown for the Righteous, and Gladness for the Upright in Heart,*
 11. but all have not an equal Share of this, nor
 it

it may be any at all Times: However they that know least of what the *Peace of GOD* means, the Peace that is founded in *Grace* and bears it Company, know it to be such, as is no where else to be had, and by this their *Hearts and Minds are kept, thro' Christ* Phil. iv. 7, *Jesus*, in a resolv'd Adherence to *GOD* as their best Good. The weakest that have yielded themselves to *God*, as those that are alive from the Dead, from a Persuasion and Hope, and some inward Taste that the Lord ¹ Pet. ii. 3. is Gracious, have their Judgment and Choice fix'd for him against all Things else; and the more they experience of this upon longer standing, and as advancing in Strength and Stature, in the Sealing, Earnest and First-fruits of the Spirit, the harder ^{8.} Psal. lxiii. their Souls follow after *God*, and the more are they set against the contrary; being sure upon the firmest Ground, that looking any where else they can never have a better Master, or the Prospect of a greater Reward, or a better Way, or Work or End; or ever change but to their infinite Loss: Upon any Motion of that Kind, Peter's Answer would be theirs, Lord, to whom John vi. should we go, thou hast the Words of Eternal ^{68.} Life.

Having been in the Mount and seen *GOD's Power and Glory* as his People have sometimes done; had his *Goodness* made to pass before 'em, and his *Loving Kindness* freely let out upon 'em to the satisfying of their

their Souls as with *Marrow* and *Fatness*; they can never forget the gracious Vouchsafements, nor receive 'em, without that transforming Impression and Relish, that shall never wholly die out. The happy Effect of this, in such, is an Appetite more eager to the Things Above, and deadened to all that belongs to Earth. When tempted to look downward, to any Thing here, under the Notion of Happiness, Experience will enable 'em readily to reply, with *Abhorrence* of the *Pleasures of Sin*, with *Disdain* of the *Delights of Sense*, in Comparison of those of a higher Kind, *We are far better entertain'd with GOD*: No Love, like the Love of GOD; no Comforts, like the Comforts of God; no Delight like that which is to be had in Communion with Him; no Blessedness to that which will consist in the full

Pf. lxxv. 4. Injoyment of Him. *Blessed is the Man whom Thou choosest, and causest to approach unto Thee.*

SUCH an One will record, and often recal the happy Hours thus employ'd and fill'd between GOD and his Soul, as the sweetest, the most desirable Part of his Time: And this, with *Pleasure* and *Thankfulness*, that any Thing of this has been known, especially, if still continu'd; with *Grief*, as often as he finds it otherwise, wishing, with *Job*, *Oh, that I were as in Months past*. He is ready to own, *It has been always best with me, when nearest God, and worst when farthest off*. Oh! the Privilege

Job xxix.
2.

lege

lege of Access to GOD by JESUS CHRIST, leaving all the World behind, and having my Soul taken up with him, under the Influences of his Spirit, and the Manifestations of his Love! How deservedly memorable is the Time, and Place, and any Instance of this! When He hath drawn forth my Desires, and then met them with suitable Communications from the Riches of his Grace; with a reviving Voice, calling me *Child*, and allowing, and enabling me to cry, *Abba, Father*, and with endearing Tenderness treating me as such: If ever I had Peace and Comfort, Delight and Joy, it was then: If ever I was rais'd above the World, and willing to leave it; disingag'd from the inordinate Love of Life, and delivered from the Fear of Dying, it was then: If ever I could read my Title to Heaven clear, and had the Glory and Blessedness there shew'd to my Faith, and real and assuring Foretastes of all, it was in being thus *near to GOD; dwelling in the secret Place of the Most High, and abiding under the Shadow of the Almighty.*

AND tho' after this, a *Child of Light* may walk in *Darkness*, and from being lifted up, cast down again; Sense of the mournful Change, directs him to GOD *Most High* as his only Relief; none being able to do for him, what he has found GOD has, and can, and thence has Incourage-
ment to hope, that He will. If GOD give
Peace,

Job xxxiv.

29.

Peace, who or what can cause Trouble? But when He hideth his Face, whither should the benighted Soul turn for Light, but to the Sun? Before Conversion, the awaken'd Sinner could find no Rest, till he came to GOD; and any Distance that may grow up afterwards, procures to the Saint the most sensible Pain, that is only to be removed by the same Hand. In this Case, to apply any where else, instead of succeeding to a Cure, does but add to his Sorrow. Should the Cry for Help be carry'd round from Creature to Creature, the wounded Spirit would have Cause for Job's Complaint, Miserable Comforters are ye all! Upon this Ground, the Resolve will be taken

Hof. ii. 7. *up with a becoming Vehemence, I will go and return unto my first Husband; for then it was better with me than now! Oh! the Difference between what I have had and enjoy'd in GOD, and in any Thing else abstracted from Him? In Him my Soul was lodg'd in Goodness, and so had Reason to*

Pf. xxv. 13. *dwell at Ease: And what Wounds and Bruises I have received, has been by turning aside. This has rob'd me of my best Joys, broken my Peace, dash'd my Hopes, reviv'd my Fears, under which it has been hard to bear up: So true have I found it, That they that observe lying Vanities, forsake their own Mercy. The farther from GOD, the farther from Happiness, Satisfaction, and all Good; and the nearer Perishing or*
the

or the greatest Misery : Wherefore let who will be a chosen Stranger to Him, or make light of his being withdrawn ; Duty and Interest call me to *delight myself in the Lord*, Psal. xxxvii. 4. as that which can alone bring me the *Desires of my Heart*. From the Experience I have had of the Advantage of this ; and the Sadness of an Interruption, I desire, and pray, and hope, and wait, to have pass'd Views and Joys reviv'd, and rais'd to a higher Degree, in being nearer and nearer still. Nor in my *Ascent to God*, would I set Bounds to myself, where He sets none, but aspire on to the brightest Vision, as where that is vouchsafed, perfect Rest is only to be found. But this brings us to consider,

II. WHAT it is with Reference to GOD, that sums up his Peoples Happiness, viz. *Beholding his Face, his Likeness, and the Satisfaction that will Result from Both.*

I. BEHOLDING his Face. This includes three Things.

(I.) THAT GOD as the Object of his Peoples Happiness, *has different Ways of manifesting Himself to 'em, in a Manner more or less glorious, as He sees good.*

HIS opening Himself to View, is not a Matter of *Necessity*, but of *Grace* ; and so the *Degree* of the Manifestation, is such as He chooseth, as well as the *Person* admitted

to it. There are brighter, or fainter Appearances, according to the Pitch to which He would raise the Beholder's Blessedness. Thus the *Face of God*, and the *Glory of God*, are one and the same, *viz.* The Discovery of his Perfections in the highest, most amiable Lustre, to the highest Felicity and Joy of those to whom it is made, Such a Discovery belongs to the upper World, and will make Heaven there; and so is not to be expected, nor, indeed, supportable by any in this mortal State.

Exod. xxxiii. 18. 20. When *Moses* prays, *I beseech Thee, shew me thy Glory!* GOD's Answer to him, is this; *Thou canst not see my Face: For there shall no Man see me, and live.* There must be a Difference between Earth and Heaven; between the Discoveries of my-Self to those that live in a frail, expecting State, and those who are gone thro' Death into a more perfect one. His Request, as duly regulated, is graciously indulg'd, as GOD promises, *Thou shalt see my Back-parts:* But repeats it again, *My Face shall not be seen.* Something of GOD may be seen and known in the present Life; but *Heaven* only is the Place for *Beholding his Face*, which, the Best must die, before they can be admitted to.

v. 13.

1 Cor. xiii. 12. (2.) GOD will have his People near Him, in order to their Happiness in Him: So near as that they shall see Him *Face to Face.*

THIS

THIS World is a distant Place; and Believers themselves, whilst *at Home in the Body*, are said to be *absent from the Lord*: But ^{2 Cor. v. 6.} upon their Departure hence, they shall be *present with the Lord*, and this in another Manner than ever before. CHRIST speaks of Heaven as his *Father's House*, where all ^{Joh. xiv. 1.} the Children of GOD are to live under his Eye.

(3.) IN this Nearness their Eye shall be clear and strengthened for the glorious Sight.

HERE they cannot see God's Face and live; Above, the most joyful Life will consist in it, and be maintain'd by it. On the Part of the *Object*, the Blessed GOD, Nothing shall be wanting, or conceal'd, that will tend to the Felicity of those that shall be taken to dwell with Him: On the Part of the *Subject*, the Soul first, and afterwards Soul and Body purify'd, shall be perfectly suited to the *Intellectual* and *Sensible* Glory, respectively prepar'd for their blissful Entertainment. The *Manifestation* shall be most full, constant, particular: The *Vision* shall be most comprehensive, steady, appropriating: Both most vigorous, unwearyed and everlasting. *Blessed are the pure in Heart*; for they shall see God. ^{Mat. v. 8.} This is the first Branch of the Saints Happiness in GOD; Beholding his Face: To which is added,

2. HIS Likeness.

THIS may be consider'd in Relation

Either to the { Object,
or
Subject.

(1.) IN Relation to the *Object*, and so the Likeness of GOD may stand;

[1.] IN General, for the same with his *Face* or *Glory* open'd in Heaven, in beholding of which, Saints may well count upon their perfect Blessedness, as it is the *Likeness* of God. What was promised to *Moses*, is thus describ'd, The *Similitude* of the Lord shall be behold: Much more will the Name belong to that which shall be opened and shine forth Above. 'Twill be a Manifestation eminently *divine*; most worthy of GOD; made by Him, and designed to prove his Deity to the fullest Conviction, in fixing the Eyes and Minds of his People upon Him with the greatest Intenseness and eternal Delight.

[2.] MORE especially, the *Likeness* of God, may point to *Jesus Christ*, who is One with Him, and in whom most of GOD is manifested and to be seen. In him dwelleth all the Fulness of the Godhead bodily. And accordingly, He is said, to be in the Form of God; the Brightness of his Glory, and the express

Num. xii.
8.

Col. ii. 9.

Phil. ii. 6.

Heb. i. 3.

press Image of his Person. No Man hath seen Joh. i. 18.
 God at any Time; for He dwelleth in inaccessible 1 Tim. vi.
 Light; but the only begotten Son, 16.
 which is in the Bosom of the Father, he hath
 declared Him. And this, not only by his 1 Tim. iii.
 Doctrine, but in his Person; being God manifest 16.
 in the Flesh. Whilst He was here
 conversing with Men, upon Philip's
 coming to him with that Petition, Lord, Joh. xiv. 9.
 shew us the Father, and it sufficeth us. Jesus
 saith unto him, Have I been so long Time with
 you, and yet hast thou not known me Philip?
 He that hath seen me, hath seen the Father.
 The Light of the Knowledge of the Glory of 2 Cor. iv. 6.
 God, shines to us in the Face of Jesus Christ:
 It does so here; and under this Notion we
 are in the New Testament Style, directed to Joh. xvii.
 conceive of Heaven; namely, As being with 24.
 Christ, and beholding his Glory. And at that
 Day it shall be known, that he is in the Father, and
 the Father in him; and that, he that thus sees Joh. xiv.
 him, sees the Father indeed, in a Manner that 20.
 will lead the happy Beholder to say, with
 the highest Transport, It sufficeth.

(2.) THE Likeness of God, may be considered in Relation to the Subject: And so is
 his Likeness impress'd upon the Soul; a
 Resemblance of the Glory open'd and beheld
 in his Face. This is here begun, We 2 Cor. iii. 18.
 all with open Face beholding, as in a Glass, the
 Glory of the Lord, are changed into the same
 Image. But the Perfection of it is reserv'd to
 the

the yet clearer Vision, which all the Children of GOD shall have of Him, in the Day
 1 Joh. iii. 2. they are waiting for. *Beloved, now are we the Sons of God; and it doth not yet appear what we shall be: But we know, that when he shall appear, we shall be like him; for we shall see him as he is.* There is a Glory to be revealed in
 Rom. viii. 18. *us, as well as to us.* Besides which, as belonging to a Saint's Happiness, there is,

3. SATISFACTION. This *both* the former make Way for, and run into. Open Vision begets perfect Likeness, and between GOD and Souls perfectly like Him, what Distance can remain? what Joy be wanting? Which Way can they turn their Thoughts, and not find Cause of the highest Delight? To consider *where* they are, *viz.* in the most bright and glorious Place; the *City of the Living God*, the *cœlestial Paradise*, the *third Heaven*; that which was fram'd by the *Most High* for the Residence of his Throne, the Temple of his Presence, and so fill'd with the *Glory of GOD*, and of the *Lamb*, supplying the Place of the Sun, and making an eternal Day, in which they shall always live, and always rejoyce. To consider themselves freed from all Evils that were ever felt, or possible. None of which can have any Place in the Presence of GOD and the REDEEMER, whose Salvation is compleat; and now they are made to know it is so; in that *God hath wiped away all Tears from*

from their Eyes, and brought 'em where there Rev. xxi.
shall be no more Death, nor Sorrow, nor Crying; ⁴
neither shall there be any more Pain: For the
former Things are wholly over. With what
Transport will they be led to say, How
much better is it where we are, than
where we were! considering themselves
rais'd to the highest Honour in Likeness to
GOD, and so made meet to dwell with
Him, and suited to the Employments and
Enjoyments of the heavenly State: Having
their Minds fill'd with the clearest Light,
and their Hearts inflam'd with the most
ardent Love, being throughout pure, and
without all Spot, and so joyning with the
glorious Assembly of the First-born in con-
templating, admiring, praising and ado-
ring the Fountain of their Being and Ble-
ssedness for ever. What more can they de-
sire or wish, than to be under the brightest
Displays of the divine Perfections, and the
freest Communications of GOD's Love and
Goodness, never to be interrupted or aba-
ted, and never to end.

OH! happy they, who from seeing
GOD's Back-parts, are thus gone to see
Him Face to Face; who from being co-
ver'd with his Hand in the Cliff of a Rock,
are now taken within the Vail, into that
Presence of his, where there is Fulness of Joy, Psal. xvi.
and *where there are Pleasures for evermore.* ^{11.}
Where they shall live under the Light of
his Countenance, never to be eclips'd, in
whose

whose Favour is Life. Where they shall never sin, and GOD will never frown; never turn away his Face, or look on with a displeased Eye. Where they shall know Him better than they can here conceive, and love Him more than they can now think, and feeling themselves happy, have their Souls at Rest in Him, looking no farther, desiring no more to their compleat Satisfaction.

Heb. iv. 1. HAVING a Promise of *entring* into such a Rest, what Fear and Watchfulness is necessary, lest any of us should seem to come short! But this leads us to what follows, viz.

III. WHOEVER is admitted to behold GOD's Face to his Satisfaction and Happiness, it must be in Righteousness. The Psalmist looked for it no other Way. This doubtless, takes in

both a Righteousness { *imputed,*
and
inherent.

1. A RIGHTEOUSNESS *imputed*; namely, the *Righteousness* of Christ, put on by Faith. Without this, there is no standing before GOD, or Approach to Him. Having provok'd Him by Sin, He in Effect says to us, with Reference to CHRIST, as Joseph to his Brethren concerning Benjamin, *Unless you bring him with you, ye shall not see my Face.* This

Gen. xliii.
3.

This our Lord teaches us himself, saying,
I am the Way, the Truth and the Life: No Man cometh to the Father, but by me. Joh. xiv. 6.

WE by Sin have forfeited Heaven, and all the Blessedness that makes it up: Christ, and He only, hath purchased it for us; and if ever we have Acceptance with GOD and Admission into his Kingdom, it must be upon the Account of the atoning, meritorious Sacrifice He hath offer'd, and the *everlasting Righteousness* which He hath brought in: Without this, we have Nothing of our own to found a Claim, or be our Plea. The FATHER proclaims Himself well-pleas'd in him, and sends us for Acceptance to him. *For He hath made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him.* 2 Cor. v. 21.

WITHOUT this, no Righteousness of our own could stand us in stead, as having here to do with GOD, or ere long to be judged by Him. This is that which the Apostle expresses so great a Value for, and is so earnest to secure: *Yea doubtless, and I count all Things but Dung, that I may win Christ, and be found in him, not having my own Righteousness, which is of the Law; but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith.* This is that which the Believer trusts to, and triumphs in. Surely, shall one say, in the Lord have I Righteousness and Strength; even to Him shall Men come. In the Lord, shall all the Seed of Israel
E be

be justified, and shall glory. By this we are screen'd from all that we had to fear, and entitled to all that we can want. This is that which hides every Spot of Deformity, and renders those who are found in it, amiable and lovely. Such as G O D justifies and is pleased with, and will set open the Kingdom of Glory to.

2. *A Righteousness Inherent.* This takes in a *Renovation of Nature* by being born from Heaven; and then a *Conversation* becoming the Gospel, call'd a *Conversation in Heaven*: A putting off the Old Man, and putting on the New, which after God is created in *Righteousness and true Holiness*; and from a Heart principled with Grace, walking before G O D in Newness of Life. This Righteousness is necessary to our seeing G O D upon a twofold Account, *viz.*

(1.) FROM the Establishment of the Word.
 Tit. ii. 12. The Grace of God that bringeth Salvation, teacheth us that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godlily, in this present World: So looking for that blessed Hope. Follow Holiness,---without which, no Man shall see the Lord.

(2.) FROM the Nature of the Thing. 'Tis Joh. iii 3. strongly asserted by our Lord himself; Verily, verily, except a Man be born again, he cannot see the Kingdom of God. As to the New

New Jerusalem, *There shall in no wise enter into it any Thing that defileth.* New Hearts are for a new Heaven, and they that are otherwise could find no Work or Satisfaction there: For *what Fellowship hath Righteousness with Unrighteousness? And what Communion hath Light with Darkness?* What would Sinners do in the Presence of GOD, with Souls most unlike and averse to him? Or in being with Christ, whom they here rejected, and have no Interest in?

The former *Righteousness*, that of Christ, is the Price of Heaven, and that for which the Believer is to expect it: The latter, is the Way to Heaven; markt out for the *ransom'd of the Lord to walk in*, and in doing so, *they shall come to Zion with everlasting Joy upon their Heads; and Sorrow and Sighing shall flee away.* Both perhaps are included in those Places, in which our Lord gives us a *Command and Warning; Seek ye first the Kingdom of God and his Righteousness; For I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of God.* He that has no Regard to a *Righteousness, inherent*, overlooks the Design of Christ's Undertaking and Death; who gave himself for us that he might redeem us from all Iniquity, and purify unto himself a peculiar People Zealous of good Works. He that hopes to see GOD, without a *Righteousness imputed*; forgets that he is a fallen

2 Cor. vi.
14.

Isa. xxxv.
8, 9, 10.

Mat. vi.
33.
v. 20.

Tit. ii. 14.

Eph. ii. 8. *Creature, to be saved by Grace, thro' Faith;*
 Rom. vi. *and so, tho' the Wages of Sin is Death, the*
 23. *Gift of God is eternal Life, thro' Jesus Christ*
our Lord.

IV. To whatever Degree God may bring down Heaven in the Discoveries of himself to his People here, there is much more reserv'd Above, which they are aspiring to, and shall at last obtain.

SEVERAL Things are carry'd in this, which can be little more than nam'd.

I. 'TIS the Sense of such as belong to GOD, that they have so much of Happiness or Heaven begun, as they see, and know, and enjoy of GOD, graciously shewing Himself to 'em, so as not unto the World. Him they are studying in his Works, and Word, and Son: Him they are seeking from Duty to Duty, in the Closet and Sanctuary: And when He is pleased to meet their Enquiries, and as it were place Himself before 'em, saying to any in his Family, "Contemplate my
 " Perfections, my Wisdom, Power, Goodness, Mercy, Truth and Faithfulness:
 " and know, that thou hast an Interest in
 " all. Think of the Ransom that I have
 " found, the Design I have been carrying
 " on for the saving Sinners, My Appointing my Son to be the Captain of their
 " Salvation, and making him perfect thro'
 " Suffering, in order to it: And know that
 " all

“ all this is for thee. View the Covenant
 “ of Grace establish'd in his Blood, the
 “ exceeding great and precious Promises it
 “ contains; the Relations in which I stand
 “ to all mine, and read them as all belong-
 “ ing to thy self. I am G O D All-suffici-
 “ ent and thine, and will deal with thee
 “ as such; all my Ways shall be Mercy
 “ and Truth towards thee, My Loving
 “ kindness will I not take from thee, I
 “ will pardon thy Sins, subdue thy Cor-
 “ ruptions, hear thy Prayers, supply thy
 “ Wants, assist thee in thy Work, keep
 “ thee in thy Way, never leave thee in this
 “ World, and afterwards receive thee to
 “ Glory in another.” For G O D to speak
 thus to any, and cloath his Words with
 Power and Efficacy, making the Soul
 to feel the Sweetness of 'em, may well be
 reckon'd and spoken of as Heaven, be-
 gun.

2. *Something of this, God, as he has seen
 Good, has been pleas'd to vouchsafe to his Peo-
 ple here. He has not as to this, wholly
 left himself without Witness, tho' the In-
 stances of late, since the apparent Decay of
 the Power of Godliness, have been more
 rare. We here walk by Faith, not by
 Sight; and yet we read of some, who,
 tho' short of Vision, in Believing, have re-
 joyc'd with a Joy unspeakable and full of Glo-
 ry. An aged Minister, of whom I have
 read,*

1 Pet. i. 8.

read, had the Consolation of GOD so strongly pour'd into his Soul; that he was led to put up this Petition, "Lord, *Stay thy Hand*, thou knowest I am but a Clay-
" Vessel and can hold no more." Another a little before his Departure, with an Air of Joy, Asks, *What Light is that darted upon me?* Some about him answer'd, *The Sunshine*: No said he, 'tis my *Saviour's shine*; and thereupon added, *Friends farewell!* And let it be preach'd at my Funeral, that *God dealeth familiarly with Men*. The *Secret of the Lord is with them that fear him*, and that it may be the more regarded, the most gracious Condescension is introduc'd with the most majestick Preface. *For thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite Ones.*

Isa. lvii.
15.

The Intercession of Christ is always to be supposed, as opening a Way to this, thro' whom it is that GOD will in very Deed dwell with Men: And in what Degree he shews himself a Gracious Father to Spirits dwelling in Flesh, and brings Heaven with him into the Hearts of his Children; the Grounds of it are such as these.

(1.) *The Strength of his Love*, which tho' it will not fully pour out it self upon 'em till they

they come to Heaven, is too ardent wholly to refrain by the Way.

(2.) To keep them from Fainting, whilst put to wait for the Glory to be revealed; and inable them the better to bear the Difficulties of an expecting State.

(Lastly,) THAT from Experience of GOD's gracious Dealing with themselves, they might more earnestly invite Strangers into a special Relation to Him: This the Psalmist does, *O taste and see that the Lord* Psal. *is good, blessed is the Man that trusts in Him.* xxxiv. 5.

3. MUCH more of Heaven is yet reserved. *It doth not yet appear what we shall be: And no Wonder; For Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love Him.* 1 Cor. ii. 9.

It must be Something vastly above what the Believer hath in Hand, that the Love of GOD travell'd with from Everlasting, that Infinite Wisdom was employed to contrive: That the Blood of his Son went to purchase; that He is gone before to make ready; and the Bestowing of which is for ever to redound to the Praise of the Glory of his Grace. 'Tis a Happiness unspeakably great, but reserved, among other Reasons, for these two, viz.

(1.) To

(1.) TO wean them from the present World, where they do not find, and are not to expect, their perfect Rest; to excite their Desires after a better, and reconcile them to the Thoughts of going hence, even by *Dying*, to enter upon it.

(2.) THAT they may have the quicker Relish of their final Blessedness; and so their Joys and Praises rais'd to the highest Pitch, when from a State of so much Imperfection and Distance, they are call'd up to see the *King in his Beauty*: GOD in his Glory, of which, the one Half could not possibly be told 'em by the Way.

4. THIS is what they are *Aspiring to, Breathing after*. And this from the Command of GOD upon 'em; from the Grace of GOD within 'em; as their *Hearts* are already in *Heaven*, because their Treasure is there: From the Joy they have had, when a Ray from the most Excellent Glory has been let down upon their Souls, and the most sensible Grief it has given 'em, that their brightest Minutes have been so short: Upon these, and many other Accounts, they can't but long to be there, where they shall be above all Imperfection and Change.

Rev. xxi.

23

In that City, that hath no Need of the Sun or the Moon to shine in it: For the Glory of God doth lighten it, and the Lamb is the Light thereof;

thereof; and in that Light the Nations of Rev. xxi
 them that are saved, shall, with the highest ^{23.}
 Satisfaction, walk and dwell.

(Lastly,) WHAT they are aspiring to, they
 shall at length obtain. Verily, there is an
 End, and their Expectation shall not be
 cut off. This may be firmly concluded:
 As the Death and Intercession of CHRIST,
 shall not be in vain: Now He died, 1 Pet. iii.
 Just for the Unjust, that he might bring us to ^{18.}
 God; and as going to Heaven, made this
 Request, extending to every Believer, Fa-Joh. xv.
 ther, I will that they also whom Thou hast ^{24.}
 given me, be with me where I am, that
 they may behold my Glory. The Promise of
 GOD cannot fall to the Ground; and
 eternal Life, is what God, that cannot lye, pro- Tit. i. 3.
 mised before the World began. The Purpose
 was early, and how often, and many
 Ways hath it been confirm'd since? That
 in the Immutability of his Counsel, the Heirs Heb. vi.
 of Promise may have strong Consolation, who ^{18.}
 have fled for Refuge, to lay hold on the Hope
 set before them. Their Breathings after it
 are of GOD's own exciting, and so shall not
 be disappointed; their Meetness for it
 is the Work of a Deity, and shall not be
 lost: He that has wrought us for the self-same 2 Cor. v. 5.
 Thing is God, who hath also given us the Ear-
 nest of the Spirit, which infers, and secures
 all the rest. This brings us to the con-
 cluding Head, viz.

F

V. THERE

V. THERE is a fix'd and proper Season for the Saints Satisfaction; namely, when they awake, which they will, and ought to have their Eye to, and in a becoming Manner think and speak of.

HERE I shall at once briefly hint the Season pointed to, and how it becomes the Saint to think and speak of it.

THERE is a twofold Season in which the Heirs of Heaven are to enter upon their Blessedness there, viz. As to the Soul, on their Dissolution: As to Soul and Body united, at the Resurrection. To both these, the Time of Awaking may refer: And so to say, I shall be satisfied, when I awake, is the same, as to say, when I die, and when I shall rise again.

I SHALL be satisfied when I awake, i. e.

1. As to the Soul on a Dissolution. The Term here us'd casts a Reflection on Life, or the Time of our sojourning in this low, imperfect, mortal State: 'Tis a Kind of Sleep. The Souls of the Best, by Means of the Body of Flesh; and the Body of Sin, are greatly clog'd and hinder'd, in their Actings towards God, in their Perceptions of Him, Receivings from Him, Converse with Him, and Delight and Satisfaction in all. On the other-hand; It teaches us to alter our Language of Dying, and call it Awaking. As hereupon, the departing Spi-

rit is freed from all its Incumbrances, and delivered into a far better State ; to be nearer GOD, have that Vision of Him, and Delight in Him, which it was never before capable of.

THE Soul at Death, does not descend with the Body into the silent Grave, nor drop into a senseless *Sleep* ; but being *made meet to be Partaker of the Inheritance of the Saints in Light*, ascends to behold GOD's Face and Glory there ; in which, sensible of its Change so vastly for the better, and thereupon fill'd with Love and Joy animating the highest Praises to GOD ; it may be said to be more *awake* than ever. That which is *Death* or *Sleep* to the Body, is, as to the Soul, a Freedom from it, an *awaking* to see, and *live* with GOD.

AND under this Notion, it no longer becomes a Child of GOD, to think or speak of Death, with overcoming Dread and Horror ; but with *Calmness* and *Complacency*, as containing what may render it, not only tolerable but amiable, and, when the Will of GOD is signify'd, Matter of his Desire.

IN looking to the Body, call *Death* a *Sleep* ; *Dying*, *Undressing* or being *uncloath'd*, in order to go to Rest : And what is there so horrible in all this ?

BUT as to the *Soul*, 'tis to be call'd by another Name, that speaks it abundantly better : To *that*, 'tis an *awaking*, and
F 2 this

this to the best Exercise and Entertainment, and the greatest Gain : To behold the Face of G O D, to look itself into his *Likeness*, and so to meet the fullest Satisfaction in his Light, and Love, and Glory. Who would not be willing to have the Eyes of his Body clos'd, so as to be open no more upon this World, to have the Eyes of his Soul more immediately and always fixed upon G O D, and his Face unvail'd, in the most endearing Manner shedding Glory and Joy into, and thro' the happy Soul. It belongs to them to start at Death, and fly from it, who are unwilling to see G O D, and would be no nearer to Him than now : But they to whom Death as to the Body will prove a *Sleep*, and this too a *Sleep* in *Jesus* ; and as to the departing Spirit, an awaking to *behold God's Face* ; have Reason to bid it welcome : And when G O D says, as to *Moses*, *Thou canst not see my Face and live* ; to answer, as did one of the *Fathers*, *Lord, that I may see it, I am willing to die.*

THIS is a Temper becoming a Believer, with Reference to a Dissolution, as in dying out of this World, he is born into a better. That is the first *Season of Awakening*, But it also looks farther : *I shall be satisfied when I awake*, i. e.

2. *As to Soul and Body united at the Resurrection.* Tho' a parting Time will come, and the Night of Separation may be long, it shall be followed with a glorious Morning, and blessed Re-union, which will be the Beginning of a new Life, in which the Righteous shall be as happy in both Parts, as their finite Nature can admit, in being presented faultless before the Presence of God's *Jud. 24.* Glory, with exceeding Joy.

NATURAL Sleep, is in order to Rest, Refreshment and Rising to Advantage: The Saints Sleep in Death, shall not only have an End, but end well. This is denoted by *Awaking*. The Body shall not be left under an everlasting Cover of Earth, and when it is brought forth, it shall be with unspeakable Improvement, in a far different Manner, than when it was put to Rest under the Clods. How many Instances of the happy Change are mention'd to hold our Meditation with Intenfeness upon it, as what is design'd, and certain, and will make the Day so wonderful, when it comes: The Body, that is *sown in Corruption*, shall be rais'd in *1 Cor. 15.* Incorruption: It is sown in *Dishonour*, it *42.* shall be rais'd in *Glory*: It is sown in *Weakness*, it shall be rais'd in *Power*: It is sown a *natural Body*, it shall be rais'd a *spiritual Body*, *i. e.* in the highest Degree of Excellence

lence to which it can be refined, and remain a Body still. The Power for this, is lodg'd in a proper Hand; and the Pattern chosen to which it is to be conform'd, even that of CHRIST himself. For this Believers have their Eyes to Him: *We look for a Saviour from Heaven, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working whereby He is able to subdue all Things to Himself.*

Phil. iii.
21.

IF putting off the Body, and going to sleep in Death; being laid out for the Grave, and laid up in it, to remain under Ground, that *Land of Darknes*, till the Heavens be no more, &c. are Things of

Prov. xiv.
22.

less pleasing Sound; nevertheless *the Righteous hath Hope in his Death*: Hope concerning the Body returning to the Dust, that it shall not always be left in a sleepy inactive State, but *awake* at the Last Day by being re-united to the Soul, that so far as capable, they may both be Companions in the Blessedness of seeing GOD, as they have here been in duty, seeking and breathing after him. To this holy *Job* directs his Faith, and so speaks with an Air of Joy,

Job xix.

25, 26, 27.

even at the Mouth of the Grave. *I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth: And though after my Skin, Worms destroy this Body; yet in my Flesh shall I see God, whom I shall see for my self, and mine Eyes shall behold, and not another;*

another; and this, tho' my Reins be consumed within me.

THE Grave shall be no constant Bar to the Happiness of the Body, as Death could be none to that of the Soul. Both shall find the Path of Life, and in the appointed Season joyntly enter upon it. A Separation could not be made without more or less of Reluctance; as whilst the Spirit was made *perfect*, and taken to Heaven, the Body was left breathless to the Earth, and bury'd out of Sight: But with what mutual Joy will they meet at last, when every One that *sleeps* in JESUS, shall *awake* to see GOD, and as to the whole Man, be happy in Him! "Welcome, " thrice welcome, may the Body say, to " the Soul return'd, to the Habitation thou " was once so well acquainted with, and " tookest so much Pains about, to form " and prepare for the Felicity we were bid " to expect. I find I have been *sleeping* in " the Dust; *all the Days of my appointed Time* " *waiting till my Change come*: This Change, " by which I am *redeem'd from the Power of* " *the Grave*, and feel *Mortality swallowed up* " *of Life*. In the mean Time, O my Soul, " how has it been with thee?" To this, with what Pleasure, may we conceive the Soul to answer, " O my dear desired Com- " panion! I have been well imploy'd, hap- " pily provided for, since an End was put " to our sojourning State. As soon as dis- " lodg'd,

“ lodg’d, I was carry’d by Angels into the
 “ third Heaven, where I have seen that
 “ Glory that I could not before conceive,
 “ enjoy’d that Felicity that I cannot now
 “ describe. I have found true what our
 “ Lord assured his Followers at his going
 “ to Heaven, *viz. That in his Father’s House*
 “ *were many Mansions*, and I now bring thee
 “ Word that there is one for *thee*: Behold,
 “ thy Redeemer come according to his
 “ Word, to take all his unto Himself, that
 “ where He is, there they may be also. And
 “ how well must it be with those that
 “ are with Him? There we shall dwell
 “ in the most glorious Light; be fill’d with
 “ divine and heavenly Love; joyn with
 “ the General Assembly, and Church of the
 “ First-born in the most delightful Work,
 “ singing, Blessing and Honour, and Glory,
 “ and Power, to Him that sitteth on the Throne,
 “ and to the Lamb, for ever and ever.” This
 is *Awaking to Satisfaction* indeed, which may
 well lead the Children of the Resurrection,
 in speaking of it, to lift up their Heads in
 Token of Joy that such a Season is coming,
 their Redemption draws nigh.

WHAT remains, is the Application.

I. How amiable and great is the Change
 that holy Souls have undergone, who are taken
 up with GOD in the Manner describ’d.

NATU-

NATURALLY they were inclin'd to live without GOD in the World, as well as others, and take up their Rest in lower Good: But being born from Heaven, they can do so no longer. GOD is now more to them than all the World; and if they have not Satisfaction in Him, they can have none for ever.

2. *THIS may help you to pass a Judgment upon all this World, and think of it as it is, namely, as insufficient to be the Happiness of a Soul.* The wisest and best Men on Earth, have universally renounc'd it, as their Portion; and as *taught* of GOD, have look'd for Satisfaction only in Himself. What Folly then are they guilty of, who yet will look for Happiness below! Which is to look for Light in Darknes, Life in Death: In this they lose their Labour, and their Souls are in Danger of perishing for ever.

3. *Do gracious Souls place and seek their Satisfaction in GOD? Let us resolve to have our Lot with them.*

IF you have not made your Choice, let it be no longer deferr'd. *Why should you* Isa. lv. 2. *spend your Money for that which is not Bread? And your Labour for that which satisfieth not?* When GOD calls you to *hearken to his Voice*, and by JESUS CHRIST to return to Him, that you may be provided of an adequate Portion, in which you may rest and rejoyce for ever.

G

Lastly,

Lastly, WHAT Gainers are the Righteous
 by dying, as Death is their awaking to see GOD;
 Joh. xiv. 28. and so the Way to their highest Satisfaction. In
 this, Love to 'em, should lead us to rejoyce,
 even whilst we mourn for our own Loss, as
 they that are most taken up with GOD and
 Heaven, are those that we most need, and
 are best fitted to do Good upon Earth. But
 as to themselves, they are gone to the Father,
 to their Father in Heaven, to behold his Face
 as it is open'd there, in beholding of which
 they are chang'd into his Likeness, and
 shine in his Beams, and in his Light and
 Love are happy indeed, and secure
 of being so for ever. This is that
 which they pray'd, and labour'd, and long-
 ed for: This is that which they aim'd at,
 and were most pleas'd with the Prospect
 of. Whilst others took up with a Portion
 in the present Life, they made a wiser
 Choice, and to the last pursu'd it, often re-
 newing their Requests to GOD, That they
 Rev. xxii. 4. might have their Felicity there, where his
 Servants have the Honour of the nearest
 Attendance upon Him, and see his Face.
 The Promise of this, was that which sweet-
 ened their Lives, and in the Faith of it,
 they calmly laid down their Heads and
 died: And thus closing their Eyes upon
 this World, they awak'd into the Light
 and Glory of a better. And whilst we can
 look after our holy Friends and Relations
 whom Death hath remov'd, and consider
 'em not as lost, but gone to live with GOD;
 nearer

nearer to Him than ever ; more happy than ever ; perfectly pleas'd and satisfy'd in the Presence of his Glory, and to change no more ; it should be a powerful Argument to moderate our Sorrows, and invite us to take a Part in their Joy.

THUS, you know, we have abundant Reason to think and speak of our dear *Friend, your deceas'd Pastor.*

IT is not my Design to enlarge in his Character, my Acquaintance with him being but of few Years ; tho' I could wish it had begun sooner, and that I had been oftner in his Company, as I should have been, had I apprehended his Stay with us would have been so short. And how much more Good might we get by our Converses with the Saints and Servants of GOD, and lay up for our Comfort, Incouragement and Imitation, did we converse more as those that are dying, we from them, or they from us, with this Thought, The Benefit of their Company, it may be, we shall but a little While enjoy.

NOTHING was more obvious than his serious Spirit : His Words, his Looks, his Actions in *ordinary Life*, evidenc'd him one much taken up with GOD ; bound for Heaven, where his Treasure was laid up, and accordingly his Heart and Conversation were there too.

I understand GOD early began to deal with Him ; rescuing him from the Vanity, incident to Youth, as designing to set him apart for himself.

DEEP

DEEP Impressions were made upon him, of the Evil of Sin, the Worth of a Soul, its Danger of being lost, and the Necessity and Excellency of the Saviour provided; upon which being drawn with the Cords of Love, he was inabled to fly for Refuge to the Hope set before him. This he was the more affected with and thankful for, in that Grace towards him was exercis'd with a remarkable Sovereignty, taking him and passing by others, whom upon the Account of their Nearness to him, he could not but be concerned for.

RELIGION hereupon became his Business, and to please GOD, and live to Christ, and prepare for Heaven, what he was most intent upon.

THAT he might be the more taken up about his Soul and Eternity, he bent his Thoughts to the Ministry; and broke thro' several Difficulties and Discouragements in order to it: Sticking at no Pains to fit himself for the Work: And afterwards how diligent, how constant, how much in earnest, and unwearied was he in it!

WHEN made *Keeper of the Vineyard's*,
 * At Canterbury. first in the Country, * and then in this City, he watch'd for Souls as one that must give an Account, and yet did not forget to keep his own, being careful to practise what he preach'd, as desirous to save himself and them that heard him; and knowing that there is but one Way to Heaven for Ministers and People.

PRAYER

PRAYER was much of his Life, and Breath; by which he ask'd Counsel of the Lord, made Conscience of applying to him for Light, Direction and Strength as to what he was to deliver to you, and for his Blessing on all, as sensible that Sufficiency and Success are entirely of GOD; and whatever Experience he had of this, he was not unmindful to ascribe the Glory where 'twas due, in Returns of Thanks; endeavouring as a Christian and as a Minister to keep up a stated Intercourse with Heaven; and what Advantage and Comfort did he find in it?

HUMILITY was his Cloathing, and Ornament; and Sincerity what animated and run thro' his Actings, in which he endeavour'd to approve himself to GOD, and to the Consciences of Men as in the Sight of GOD.

By a crasie distemper'd Body, he was kept mindful of his great Change, and the invisible everlasting World he was thereby to pass into, and so quicken'd in his Preparations for it, and often carried beyond his Strength, in preaching as a *dying Man* to *dying Men*.

You have observ'd how often he has with Difficulty got into the Pulpit, and yet with what Vigor and Seriousness he uttered himself there, as One that knew, whatever we do for Eternity *should be done with all our Might*; and that it must be *now or never*.

HE

HE had made Death so familiar to him, that he could speak of *departing* with the same Ease and Freedom, as One would do of going Home: When in the Pulpit, he has appear'd greatly spent, and his Friends have sometimes told him, they were afraid he would have died before he came down; He would by his Answers signify, how far it would have been from being a Surprise to him: So constantly did he stand as One waiting for his Lord.

THE last Year or two he was worn down apace, and Death had little to do, where Grace and Labour, and painful Distempers had done so much to facilitate a Dissolution.

IN the View of this, he consider'd you in the Hand of the Great Shepherd, often using *Jacob's* Language, with a good Degree of the same Faith: *Behold I die, but*
 Genesis xlviii. 21. *God shall be with you.* The Hope of this, was *his Comfort*, may the Experience of it be eminently *yours*.

TO a Minister, and several others that were with him in his Sickness, enquiring concerning the State of his Soul, with Reference to GOD and another World: His Answer was, *Thro' Grace, I feel no Storm, am under no Cloud: Adding, Blessed be God, my Work is done; and now I have Nothing to do but to die.*

WHEN ask'd by One nearly related to him, What she should do to bear up in a dying Hour, observing the Pains he was under?

under? He readily reply'd, as speaking from what he felt, *Make sure of an Interest in Jesus Christ, and that will carry you thro', as it does me.*

'T WAS with the utmost Calm that he ordered all the Circumstances of his Funeral. By *Faith*, like *dying Joseph*, speaking concerning his Bones, as *knowing whom he had believed*, and for what; and that Christ was able to keep what he had committed to him; and of all that the Father had given him, would lose nothing but raise it up again at the *last Day*.

UNDER his long Sickness, he shew'd an exemplary Patience, and tho' wearisome Nights were appointed to him, in which he could not lie down in his Bed, or keep there for many Weeks together, he was so far from entertaining a hard Thought of God, that he would take all Occasions to speak well of Him. He was sensible to the last; and shew'd it, by improving every Thing to encourage his Soul. When taking a little Cordial, he would say, *Oh, what large Draughts of Consolation shall I drink in Glory!* And repeating the Text, *As for me, I will behold thy Face in Righteousness; I shall be satisfied*, added, yea, abundant, abundantly *satisfied with thy Likeness*.

WHEN drawing on, and his fainting Pulse, and quick Breath, shew'd him entering the Valley of the Shadow of Death, he signify'd his inward Composure, by saying, in a pleased Tone, *I am going*. Which had he

he had Strength to utter, how could he have enlarg'd upon, in the Prospect of that to which he was so near? "*I am going*, viz. " from Earth to Heaven, from a Vale of " Tears to a Paradise of Joy.

" *I am going*, to see what I have believed; and possess what I have hoped for; " and have my Prayers answer'd, and unconceivably out-done in what God hath " laid up for them that love Him.

" *I am going*, to a World where there are " none sick or sorrowful, pain'd or die; " where I shall live for ever, in the Vision, " and Love, and Glory of God, and so rejoice for ever: Where I shall never lose " the Glory to be revealed, and never cease " to sing to the Honour of Grace." And hereupon, laying down his Head, he closed his Eyes upon this World, and went to know what that Satisfaction means, that consists in Beholding God's Face in another.

Heb. vi. 12. God grant, we may be Followers of them, who thro' Faith and Patience inherit the Promises; That whenever we are call'd to die after 'em, we may, by dying, awake up into the same Glory with them.

The End.